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THE
IMPACT OF ISLAM
ON
CHRISTIANITY



by

KENNETH H. CRANDALL

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With a Foreword

by

ERICH W. BETHMANN

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American Friends of the Middle East, Inc.

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Foreword

The primary interest of the American Friends of the Middle East is to help establish better relations between America and the Middle East. This objective can only be reached by acquiring a sound knowledge of the area, by studying its history, its culture, and its social background.

The large Middle Eastern area, comprised mostly of Islamic peoples, has long been a step-child in the curricula of our schools and higher institutions of learning. In order to arouse a wider interest in this important field, American Friends of the Middle East has initiated, among other projects, an essay contest on a given subject related to the area. A trip to the Middle East will be awarded each year to three senior graduate students selected on the basis of the contest. Other contest prizes will include cash and book awards.

The subject of the first contest was "The Impact of Islam on Christianity," and was open to seniors in theological seminaries. The prize-winning essays were selected by a committee of judges, and the three 1952 prize-winners returned from their trip to the Middle East in September. The winners this year were Kenneth H. Crandall, Yale Divinity School; Hilary Thimmesch, St. John's Abbey, Collegeville, Minnesota; and Fred Ehle, Gordon Divinity School, Boston, Massachusetts.

We feel that the first prize essay submitted by Kenneth H. Crandall deserves a wide reading and we are happy to present his contribution.

Mr. Crandall comes from Rockford, Illinois, and attended West Senior High School where he was president of the Latin Club and a delegate from the Pan-American Club to the International Conference at Akron, Ohio, in 1941. In August, 1943, he entered De Pauw University. His studies were interrupted by the war and he served in the U. S. Army until March, 1946, when he was discharged with the rank of Sergeant Major, Ordnance Corps.

Continuing his studies at De Pauw, he received his B.A. in 1948, where he was a Rector and Pulliam Scholar, and was elected to Phi Beta Kappa. He was also president of the Oxford Fellowship, president of the Philosophy Club and a council member of the Methodist Student Movement.

In 1948 he went to Yale University Divinity School, receiving his Bachelor of Divinity degree in June, 1952. He is an ordained Elder of the Methodist Church and pastor of the Methodist Church in Wilmington, Illinois.

E. W. BETHMANN,
*Director of Research
and Publications*

The Impact of Islam on Christianity

When Mohammed Mossadegh was chosen by *Time* magazine as the "Man of the Year 1951," many astonished eyebrows went up in the West. How could this premier from a small, industrially backward, powerless country of the Middle East be the most influential figure in a year filled with the power struggle between the giants of the Communistic bloc and the Western bloc? Yet the influence and the impact are there; and the West is being challenged by Mossadegh, by his nation, Iran, and by other Islamic lands not only to recognize a potent bargaining force in world politics, but also to rethink its own spiritual and moral position in dealing with the religions and peoples of the world.

This is not the first time the impact of Islam has sent Christianity searching back to the roots of its own heritage, nor is it the first time Islamic lands have made positive cultural and spiritual offerings to the West.

While Christianity was still groping through the Dark Ages, Islam carved out an empire reaching from the frontiers of China to the Pyrenees. Along with its territorial acquisitions, Islam inherited Greek philosophy through the medium of Persian and Syrian scholars, and accepted many cultural forms from these areas. Contributions also poured in from India and China, and from Arabia's own indigenous culture. All of these Islamic civilization preserved, commented on, and contributed to during its flowering in the ninth, tenth, and eleventh centuries. It was this heritage which Islam made available to the West, at the blossoming of the high Middle Ages, which gave way in time to the Renaissance of the fifteenth and sixteenth centuries.

The Golden Age of Islam

During the golden age of Islam, excellent schools were established both in the Middle East and in Moorish Spain and Portugal. Libraries were filled with the writings of Hellenic philosophers, scientists, and poets; and these centers attracted students from all over Christendom as well as from the Islamic world. Among those who studied at the School of Toledo were Michael Scot, Daniel Morley, Adelard of Bath, and Robertus Anglicus, the first translator of the Qur'an. (Trend, J. B. in *The Legacy of Islam*, p. 28.)

Hospitals were established for healing and teaching. Wards were organized for patients suffering from particular diseases. Each hospital had its dispensary and library. The chief physicians and surgeons lectured to the students and graduates, examined them, and issued diplomas or licenses to practice. (Burns, E. M., *Western Civilizations, Their History & Their Culture*, p. 302.)

Leading names in Islamic medical developments are Ibn Sina (Avicenna) and al-Razi. Ibn Sina discovered the contagious nature of tuberculosis, described pleurisy and several varieties of nervous ailments, and pointed out that disease can spread through contamination of water and soil.

Al-Razi, the leading clinical physician of the Middle Ages, wrote many tracts, the most celebrated of which is *On Small-Pox and Measles*, in which he quite accurately describes the symptoms and nature of the disease. His *al-Hawi* ("Comprehensive Book") brings together from Greek, Syriac, and early Arabic the totality of the medical knowledge of his time. This twenty volume work was authoritative in the universities of Europe until the seventeenth century. Al-Razi also knew about vaccination, located the seat of vision in the retina of the eye, urged that chemistry should be brought into the service of medicine, and knew how to produce artificial ice. (W. Görlitz, *Wächter der Gläubigen*, pp. 42ff. quoted in Bethmann, *Bridge to Islam*, p. 100.)

Other Muslim physicians discovered the value of cauterization, diagnosed cancer of the stomach, prescribed antidotes for cases of poisoning, and made notable progress in treatment of diseases of the eye. In addition, they recognized the highly infectious character of the plague, pointing out that it could be transmitted by garments, eating utensils and cups, as well as by personal contact. (Burns, *Western Civilizations*, p. 302.) Much of this development was accomplished by observation and study which anticipated the scientific method to be formulated many years later in Europe.

Islam and Scientific Progress

The greatest scientific advances of the Muslims were made in the field of optics. Al-Kindi's treatise on *Optics* (which still survives in Latin) was used by Roger Bacon in his work on this subject. The work of al-Haytham, or Alhazen, was even more advanced. He opposed Euclid, Ptolemy, and other ancients who believed that the eye sends out visual rays to the object of vision. To him it is the form of the perceived object that passes into the eye and is transmitted by its "transparent body," i.e., the lens. He came near to the theoretical exposition of magnifying glasses and made advances in explaining refraction and reflection. In his fundamental study *On the Burningsphere* he makes real scientific progress on focusing, magnifying, inversion of the image, formation of rings and colors by experiments, and makes first mention of the *camera obscura*. Bacon, Leonardo da Vinci, and Kepler give evidence of his influence. (Young, T. C. in *The Moslem World*, v. 35, p. 102.)

In other realms of science, Jabir ibn Hayyan of Kufa, the father of alchemy, was associated with improved methods of evaporation, filtration, sublimation, melting, distillation, and crystallization; and scientific descriptions of calcination and reduction are attributed to him. He is said to have prepared many chemical substances: sulfide of mercury, arsenious oxide, *aqua regia*, nearly pure vitriols, alums, alkalis, and saltpeter. From the fourteenth to the eighteenth centuries his works were the most influential in this science in both Europe and Asia.

Al-Razi excelled Jabir in his exact identification of substances and his clear descriptions of chemical processes and apparatus. His works were known to the West and were quoted by Bacon. Al-Biruni, by using the method of Archimedes' bath, achieved the exact specific weight of eighteen precious stones

and metals. He is famous as historian, geographer and mathematician. (Young, T. C. in *The Moslem World*, v. 35, pp. 101-2.)

In mathematics the Arabs taught the use of ciphers (although they did not invent them) and thus became the founders of the arithmetic of everyday life. They made algebra an exact science and developed it considerably. They laid the foundations of analytical geometry. They were the founders of plane and spherical trigonometry which, properly speaking, did not exist among the Greeks.

In astronomy they made a number of valuable observations, and preserved for us in their translations a number of Greek works, the originals of which have been lost. It was Islamic astronomer-geographers who kept alive in the Dark Ages the ancient doctrine of the sphericity of the earth.

The astrolabe, a Greek invention, improved by Ptolemy, was perfected by the Muslims, who took it to Europe some time in the tenth century. (Christie, A. H. in *The Legacy of Islam*, p. 115.)

Important for the history of geology is Ibn Sina's treatise on the formation of mountains, stones, and minerals, in which he discusses the influence of earthquake, wind, water, temperature, sedimentation, desiccation, and other causes of solidification.

The First Sociologist

Ibn Khaldun of Tunis was probably the world's first pragmatic sociologist. He was the first to formulate laws of national progress and decay; to give climate and geography and such physical factors their due, along with moral and spiritual forces; and to understand that everything from pins and poems to kings and queens makes up the science of history. (Young, T. C. in *The Moslem World*, v. 35, p. 106.)

Ibn Hazm is important for his contribution in the eleventh century to comparative religion. Nicholson has called him "the most original genius of Moslem Spain," and Gibb, "the founder of the science of comparative religion." Guillaume calls him the composer of "the first systematic higher critical study of the Old and New Testaments." (Archer, J. C. in *The Moslem World*, v. 29, p. 263.)

Islamic Influence in Poetry and Art

Contact with Islamic culture brought the influence of the Arabic and Persian languages and literatures into Christian lands. Many place names and the names of common objects in Spain and Portugal are derived from Arabic terms brought into use during the period of Islamic control of these countries. Such words as caravan, dragoman, jar, syrup, tariff, admiral, arsenal, alcove, mattress, sofa, alcohol, cipher, zero, algebra, and muslin are but a few of these words which represent the Islamic element in our linguistic heritage.

The influence of Arabic poetry is evident in the songs of the Spanish troubadours. Spanish-Arabic lyrics, and before them the verses of al-Abbas ibn al Ahnaf, show nuances of the sensuous, earthly love poetry and court romances which were passed from Islamic poets to the Spanish troubadours, Provençal poets, and German minnesingers. The Provençal poets, such as William of Poitiers, also adopted many of the complicated metrical forms of the Spanish Muslims, just as an unknown French prose writer took over the prosimetric form of the Arab narrator in the composition of *Aucassin et Nicolette*. Episodes from eastern stories, particularly those of the *Thousand and One Nights*, are found in the popular writings of Germany, France, Italy and England. Boccaccio's *Decameron* and Chaucer's *Squire's Tale* are both indebted to this source, as are probably *Robinson Crusoe* and *Gulliver's Travels*. (Gibb, H. A. R. in *The Legacy of Islam*, p. 201.) This influence also extends to Goethe, Schiller, and the continental Romanticists.

Dante combined classical Christian mysticism with some of the richest and most spiritual features of the Islamic religious experience in his *Divina Comedia*. He was undoubtedly influenced by such Muslim visionaries as Ibn al-'Arabi of Murcia, and his work contains elements of Muslim cosmogony and legends of the ascent of Muhammad. (Gibb, H. A. R. in *The Legacy of Islam*, p. 198.)

The Arabic *Book of Sinbad*, derived from the Sanscrit by devious means, appears in Syriac, Greek, Hebrew, Spanish, Latin, and English. The *Dictes and Sayings of the Philosophers*, the first book to be printed in English, came through French, Latin and Spanish from an Arabic original.

Gibb points out that Arabic literature's most potent influence was as a leaven on the spirit of writing. It liberated the European imagination from a narrow and oppressive traditional discipline, and breached the wall of literary convention. It called into action creative impulses which were hitherto dormant or impotent. (Gibb, H. A. R. in *The Legacy of Islam*, p. 208.)

The West is indebted to Islam for bringing several musical terms and instruments to Europe; among these are the lute, guitar, and rebeck or ribble. The Arabs contributed the use of frets, measured music, and the "gloss" or adornment of melody, long before the theorists took cognizance of them. This adornment of melody, or discant, is said to have been the genesis of harmony.

In art and craft work, the early Muslims excelled in gold and silver work, repousse and inlay. Their coffered ceilings are without parallel in Europe, and their influence extends into Christian churches. They were also famous for their colored glazes, ceramics, lusted pottery, vases, drug jars, glass, and crystal. Spanish-Moorish silks were in heavy demand, and were particularly treasured in Christian churches. Some of their little silk bags were found as far away as Canterbury Cathedral. The Muslims transmitted the art of paper-making from China to Europe, and they excelled in bookbinding and leather craft. They were even responsible for introducing the game of chess from India into Europe.

Among the principal elements of the Islamic architecture of Spain and Portugal which appeared in medieval Gothic buildings are cusped arches, traceried windows, the pointed arch, the use of script and arabesques as decorative devices, and possibly ribbed vaulting. The design of late medieval castles is traceable to the fortresses of Syria.

Islam's Influence upon Western Thought

In the field of law, Islamic scholars were limited by authoritarian principles of their religious heritage, but despite this limitation they were able to make some contributions, Santillana credits to them certain legal institutions such as limited partnership and certain technicalities of commercial law, but in general, there is no doubt that the high ethical standards of certain parts of Arab law have had a positive influence upon the development of our modern concepts. (Dide Santillana in *The Legacy of Islam*, p. 310.) In commerce, Islam pioneered in the establishment of trade associations and joint stock companies and in the use of checks, letters of credit, receipts, and bills of lading.

One of the greatest contributions of Muslim culture to European thought was the work of its philosophers. The Arabic philosophers rediscovered Greek philosophy, and, above all, the works of Aristotle. Through their translations and studies they introduced Aristotle and Neo-Platonism to the West centuries before the revival of Greek scholarship in the Renaissance. As late as the beginning of the fourteenth century, the University of Paris admitted Aristotle only as explained by Ibn Rushd's (Averroes) commentary.

Al-Kindi, Hunayn ibn Ishaq, al-Farabi, Ibn Sina, al-Ghazali, and Ibn Rushd all acted not only as preservers and transmitters of classical philosophy, but also as commentators and contributors to it. The works of Al-Ghazali and Ibn Rushd were particularly influential for Christian philosopher-theologians.

Foremost among Christian thinkers touched by the influence of Al-Ghazali and Ibn Rushd was Thomas Aquinas. Al-Ghazali's works reached Thomas through the *Pugio Fidei* of Raymund Martin of the Toledo School, who incorporated much of al-Ghazali's works into his writing. Some of the more important questions on which St. Thomas and al-Ghazali agree are "The value of human reason in explaining or demonstrating the truth about divine things; the ideas of contingency and necessity as demonstrating the existence of God; the unity of God implied in His perfection; the possibility of the beatific vision; the divine knowledge and the divine simplicity; God's speech a *verbum mentis*; the names of God; miracles a testimony to the truth of the prophets' utterances; the dogma of the resurrection from the dead." (A. Guillaume in *The Legacy of Islam*, p. 274.) These conclusions reveal the creative thinking of both of these philosopher-theologians, and suggest an influence of the former on the latter.

St. Thomas was also stimulated by the works of Ibn Rushd and of his followers, who taught that faith and reason are mutually contradictory, and that matter from revelation must be rejected in the face of opposing reason.

St. Thomas set out to prove that faith and reason are not incompatible; that they work together; but that in some instances faith goes beyond the limits of mere reason in revealed matters. He established reason as a handmaiden of faith, and kept theology and philosophy as important conjunctive disciplines.

Guillaume shows that Ibn Rushd actually taught the harmony of faith and reason just as Thomas did. Both gave reason its proper place, made use of the philosophy of the ancients and at the same time submitted their conclusions to the criticism which the reflection of subsequent centuries demands. Both held the reasonableness of a middle course between a skeptical mysticism and a rationalism which is divorced altogether from belief in the possibility of a revealed religion.

It should also be noted that much of Aquinas' *Summa Contra Gentiles* was written to refute the "false teachings" of Muslim theologians. He particularly attacks their beliefs that "all things are the result of God's simple will without any reason," and that "the ordering of causes proceeds from divine providence by way of necessity." (*Summa Contra Gentiles*, iii, p. 97.) Islamic doctrines here stimulated Christians to examine and clarify their own position. And Muslim scholarship aided the Christians in their recovery of the original writings of the Church Fathers. St. Thomas sought confirmation in Augustine for his disputes with the Muslim theorists, and others followed suit.

But all relations between Christians and Muslims were not as productive as this philosophical exchange. For every Thomas who studied Islamic writers and met their claims with reasoned replies there were hundreds of churchmen who saw the Muslims only as menacing infidels and reacted with uninstructed and impassioned hatred. And before Thomas could garner the fruits of Islamic scholarship without fear of compromising his own faith, centuries of tactical encounter between Christians and Muslims had taken place.

Christian Polemic against Islam

As Christians first discovered that Islam was more than a Christian heresy, they reacted with two forms of defense. One was an intensifying of the Christian polemic against the religion of Islam; the other was actual physical attack against the people of Islam. These two courses of action contributed to the growth of both understanding and misunderstanding between the two religions.

Christian polemic at first employed all manner of invented fables about the prophet and Islam. But slander and invective did not effect the conversion of Muslims from their faith; and the travesty of history did not convince the Islamic and Christian scholars to whom it was addressed.

It was found that to refute the enemy one must know him and his books. Influential Christians set out to do this. Ricoldus of Santa Cruce, a Dominican,

visited Baghdad toward the end of the thirteenth century and included some first-hand information in his polemical material.

The most positive step toward understanding Islam was taken by Peter of Cluny, under whose influence the first translation of the Qur'an was made in 1141. However, the struggle for intellectual understanding was a long one. A few centuries later Martin Luther still had to exert the full weight of his personal influence to persuade the town council of Basel to permit the publication of Theodore Bibliander's Latin translation of the Qur'an. The council was more minded to imprison Bibliander for his devilish work; but Luther welcomed any step which would help Christianity overcome its ignorance of and indifference to Islam. (Simon, G. in *The Moslem World*, v. 21, p. 259.)

Luther and Islam

With the increased knowledge which came with acquaintance with the Qur'an, invective was tempered by some degree of understanding of the real nature and positive contributions of the Islamic faith. Luther, who knew of the works of Muhammad, Ibn Sina, al-Franganus, and Ibn Rushd, could say of Islam: "Their religious zeal is exemplary, as well as their good government, their laws and their sincerity. They let people believe what they like and force no one to deny Christ." (Simon, G. in *The Moslem World*, v. 21, p. 260.) Later he modified this high praise because he understood that the Turks were not allowed to preach Christ in public or to say anything against Muhammad. He deplored the war against the Turks being fought on a religious basis and preached that the only Christian way to meet the challenge of the Turks was to repent and turn to God. Luther's studies of both Islam and Christianity had convinced him that the Islamic menace was actually a positive instrument of God in judgment on the corrupt practices of the Christians; and that corrupt Christians and Muslims alike would have to advance to a higher way of life under God.

Another constructive consequence of this growing scholarly interest in Islam in medieval times was the founding of colleges in Christian lands for regular oriental studies. At the urging of the distinguished missionary to the Muslims, Raymon Lull, the Council of Vienne, France, decided to found five colleges to teach Hebrew, Arabic, and Chaldean in Rome, Bologna, Paris, Oxford, and Salamanca. The negative intention of merely refuting a rival religion bore positive fruit in the construction of places of learning, and in better understanding of the people and religion of Islam.

The Crusades and Their Influence

Contemporaneous with these developments was the waging of the Crusades—the actual physical contact between Christian and Islamic peoples. Here again both destructive and constructive effects emerge. These two hundred years of warfare deepened the chasm and sharpened the hostility between the two faiths. After the Crusades the masses of Islam and Christianity looked upon each other with continual distrust, sought every opportunity to crush each other,

and relentlessly exploited every opportunity to do this. Yet for many individuals involved in these contacts there was an incidental accrual of positive gains.

We note the many techniques of warfare which the Christians learned from their Muslim opponents: the use of the double-walled fort or castle, the siege tactics of sapping and mining, the employment of artillery, mangonels and battering rams, fires and combustibles, the crossbow, the wearing of cotton pads under the armor, the use of carrier pigeons.

But the Christians learned something more important than techniques of war. As they lived in Muslim lands they saw among the peoples there a kind of religious and social tolerance rare in medieval Europe, and they carried some of the seeds of equality back with them into Europe. The meeting of Christian soldiers with living Muslim people also broke down some of the abstract barriers between "the faithful" and "the infidel." The infidel was found to be a man of parts, and many of the fruits of his land and culture could be observed and appreciated. Undoubtedly the receptivity to new thought and discovery which came to Europe in Scholasticism was augmented by the breadth of view which had come to these travellers to the Islamic lands.

Some of the churchmen who accompanied the crusaders also developed a new appreciation of the Muslims. They still strove to convert the Muslims, but they changed their approach from swords to scholarship and the missionary sermon. Ignatius Loyola, Francis of Assisi, and Raymon Lull were all stimulated by contact with the Muslims to earnest scholarship and constructive religious work among the Muslims in place of destructive warfare.

Modern Developments

The West now had the facilities and the motivation for study of the religion and people of Islam, even though hostility from the Crusades remained a seriously limiting factor. But the West's own development led it away from the East rather than toward it. With the aid of Islamic teachers the West had recovered its own heritage of classical religious traditions, and its schools and scholars had come of age so that they no longer needed to rely on Islamic sources. The West was developing its own renaissance; and Europe's explorers and commerce found a way around Africa to the East without dealing directly with the Islamic world. As the West reached for its own stature, it neglected its contacts with Islam; and Islam was content to let the West go by.

Islam did not care for the new forms of western life which developed with the commercial and industrial revolutions in Europe. It closed its doors to the West as long as possible; but the West, spearheaded by Napoleon's invasion of Egypt in 1798, began to force open the doors. It threw the products of its industries on the markets of the East, paralyzing and often destroying the old crafts. It cut the Suez canal through Islamic territory to connect its own points of interest. Westerners laid railways and air lines across these countries as if these lands were part of their own natural domain, and at the same time often

gave the impression of believing that their civilization was the highest ever attained. (E. W. Bethmann, *Bridge to Islam*, p. 114.)

Islamic Reaction

The Islamic world is now flexing its muscles in reaction to this world which has been forced upon it. Islamic peoples are consolidating their causes around racial, national, religious, and secular loyalties. They demand that they be given the same self-governing status and authority which is claimed by the nations who wish to deal with them. And Islam has a strong bargaining position from which to enforce its demands. It holds nearly half the oil reserves of the world, and is, geographically, the strategic bridge between East and West. The West is forced to deal with Islam for its own security.

But the real power of the Islamic impact in contemporary world politics lies in the fact that Islam is challenging the West to reestablish its own moral and spiritual foundations, to meet world problems with responsible moral decision rather than with political and economic expediencies. Unless the West is to betray its Christian position, it must deal with the peoples of Islam as persons who are sons of the same God, and members of the same world for whose development we are all responsible.

Islam's Contribution

Yet this is not a situation in which the West has everything to give and nothing to receive; Western man's attempt to play the master has already caused immeasurable friction. An awareness of our cultural debt to Islam alters our judgment of our own self-sufficiency and our conception of Islam's "backwardness." Islam offers many positive contributions toward meeting the problems of our world community.

The Muslim's deep apprehension of the transcendence of God and of His supremacy in His world as judge and arbiter of human destiny, together with his awareness of man's creatureliness, is a salutary corrective for contemporary concern for the consolidation of our human power to organize the world after our own plans. The conception of the essential unity of life, as found in Islam at its best, is more true and healthful than the Western fragmentation of life and society. "Islam" or surrender to God for His wisdom can be a constructive point of departure for a dynamic common approach to the problems which face Christian and Muslim alike.

Muslims may also show us some commendable personality traits. "Many a pushing, irascible, determined 'Christian' of the West can learn much from a quiet, courteous, contented Muslim of the East... Our brusque manners, which indicate slavery to a clock and efficiency, are not only boorish to them, but resented as an affront to human personality." (Young, T. C. in *The Moslem World*, v. 35, p. 109.)

Islamic lands can demonstrate practical achievement in racial tolerance. And Muslims have an exemplary spiritual democracy within their faith—though many of their lands have yet to achieve full political democracy.

The primary danger to Christianity and Islam today comes not from each other, but from secular materialism which denies the values and spiritual insights held by both faiths. When either Christian or Muslim depreciates the other, he uses arguments and attitudes which the secularist in turn employs to undermine the positions of both faiths. Christians and Muslims at their best have such positive power in common that both can best serve their own cause and the welfare of the world by mutual assistance.

In the process of cooperation, Islam will probably find that it cannot have the isolation which it wants; and Christianity will find that it cannot remake Islam in its own image. But only in working together can both give creative expression to their faith in God and their belief in men.

Conclusions

Islam, from its beginning, has been a challenger and a contributor to Christianity. Christian learning, arts, medicine, science, religion and commerce all received contributions from Islam in the high Middle Ages. The fact that these two groups still exist in one world means that they still have an actual and potential impact upon each other.

Actually, the Muslims are people who have something distinctive and positive to offer to the world community, and they are demanding from the West a just response to their world citizenship on the basis of equality. Potentially, Islam offers religious convictions regarding the nature of God and men, which are complementary to Christian understanding and are of great potential assistance in the reorganization of world politics which the Christian world must carry through if it is to be true to its ideals. Islam challenges Christianity to plumb the depths of its Christian heritage to bring forth ethical and spiritual resources which will enable it to live and work with Muslims not merely as fellow-men but as brothers under the one God. This is Christianity's own basis for international order if it will accept it.

The primary impediment to be overcome in both camps is ignorance of the other's real aims and worth, and the automatic distrust and hatred based on past mistakes and false stereotypes. This mutual hostility and distrust is still real, and the only forces which can overcome it are the creative powers of the Islamic and Christian religions, which see through present conditions to God.

In any world, and particularly in a world torn between those who believe in God and those who profess materialistic atheism, Islam and Christianity have much to offer each other; for they spring from the same basic roots and are grounded in the same basic belief in God. Eventually they stand or fall together. Both are challenged today to penetrate the secular forces of their own cultures, to augment the spiritual power of the other, and to work together as members of one living body serving the one God of all the world.

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